

An Open Letter
to my Fellow-members of
The Theosophical Society

LETTER NO. 12

JULY 26th, 1939

DEAR BRETHREN,

I have often written of the duty of the Theosophist to be active in the promotion of brotherhood, and this, of course, means to denounce and to oppose all that he decides to be antagonistic to brotherhood. Assuming that the decision is as wise as he can make it, fortifying it as he should with the light of every layer of consciousness at his disposal, he may be moved to direct it, always in the cause of brotherhood, both against persons and against circumstances, even though the general rule is that attacks on persons should always be avoided and only principles and circumstances be subject to assault.

But I want to urge as strongly as I can that the Theosophist should be most careful ever to attach to every decision he makes, however unchallengeable he may deem it to be, the great saving grace which

is the most precious gift of true understanding—first that even his deepest wisdom must be subject to drastic revision as his knowledge of truth deepens, and second that every human being, and no less every sub-human being for the matter of that, is a wanderer on his way to God, or to whatever other symbol of the One Goal the Theosophist may care to use.

All that any one of us may know of brotherhood is infinitely less than the actual nature of brotherhood. Even my statement at the beginning of this article with regard to the duty of every Theosophist to oppose that which he decides to be antagonistic to brotherhood shows that I am viewing from a narrow standpoint that brotherhood which knows no frontiers, and within which lives even that which the Theosophist perceives to be outside its pale.

Universal Brotherhood is universal, and this means not only that every circumstance and condition of life is within the love of God, but also that there is no one who is outside the family of God.

Theosophists must remember this when they fulfil their duty, and a duty it is, to

work for brotherhood and against all that denies it.

Important is it therefore to look upon the world, its conditions and its inhabitants, with a twofold gaze—with the gaze that sees the wrongs and strives to put them right, and the gaze which sees the divinity in all creatures and strives to exalt it in every possible way.

The Theosophist has to learn to make a perfect balance between his denunciation of a wrong and of the wrong-doer and his active recognition of what I think Theosophy is the expression—that every wrong is a right in the becoming as every wrong-doer is a God in the becoming. Right and wrong are very relative terms. And the Theosophist has to learn to be on the side of the wrong and of the wrong-doer even while he fights both ardently. It is the old story of Kurukshetra. "Therefore fight, O Arjuna !"

But to be on both sides with wisdom and truth requires understanding. At a certain stage of evolution we cannot be on both sides, just as, at an earlier stage of evolution still, we do not know enough even to be on one side. At a certain stage

of evolution we must be all for one side, and with no connection whatever with the other side. We must hate wrong and the wrong-doer, and we must hate both with an intensity which is in proportion to the intensity of the wrong itself as we then see it. Through such hatred we grow, at a certain stage of our evolution.

But the Theosophist is a student of the Science of Theosophy, whereby he first believes and intellectually knows, and then begins to experience, the truth that there is the closest tie between him and all else that lives, and that there is naught which is not on its certain way to godliness. And furthermore he learns that in a wondrous and mysterious way, entirely outside his power to perceive, the mills of God are grinding every circumstance of life without exception to their ultimate ennoblement.

It is one of the wonders of life that while we must needs be restless for our temporary expression of righteousnesses, there is but the One Righteousness within which all things live and move and have their being. And to those who ask if we should not leave all things to God that He may determine all things in His own

wisdom and in His own time to their appointed end, the answer is that we ourselves are of the substans and substance of God, and that which we would allot to Him, as if we had no part or lot in it, is indeed the responsibility of the Gods, us Gods, may I say, who are of the life and very form of God.

It is the growing and increasing sense of universal responsibility which is one of the signs of growing spiritual stature. We have to learn to share with God His responsibilities.

At first we are but babies in our communion with God. Then we become little children, and then youths, in the great communion. At first our communion is unconscious. But, as we grow, it slowly, very slowly, awakens into a measure of consciousness.

From youth we proceed to manhood, and then there dawns that self-consciousness which sets up the pairs of opposites, and causes us in the beginnings of our manhood to challenge, to doubt and to deny. The pendulum of our being swings between our Godhead and our manhood, and out of the unconscious order of our childhood we

enter into what seems to be the conscious disorder of our manhood. We pass from peace and shelter to storm and to exposure to those tempestuous elements which are ever round about the man who has fulfilled his childhood but has yet to achieve his Godhead.

The world as a whole is in this stage of its growth, and in it men are swaying dangerously between the less they should have fulfilled, or are on the threshold of fulfilling, and the more they cannot yet reach. Some there are who live near the pole of the less and some who live near the pole of the more. But the Theosophist should be able, by virtue of the magic of his Theosophy and of his membership of The Theosophical Society, to live saturated by the more, and know the present plan of God whereby he shall move onwards to his victory.

Thus living, he knows that there is no wrong so great that out of it shall never emerge a right. He knows that even those who seem to have turned their backs upon the path before them, retracing their footsteps into the greater darkness, shall return to move towards the larger light. And while the Theosophist must needs

seek to minimise the "wrong" they are doing to their fellows, must needs condemn them and all their works, he must no less vividly remember that *they will return*, and he will try to help them by stirring within them that will to move towards the light which for the time being has withered away.

Who knows but that he himself has been as they, has himself been a slave of the less when he might have been an ardent seeker of the more. "Let him that thinketh he standeth take heed lest he fall," as it is written in the tenth chapter of *1st Corinthians*.

The duty of the Theosophist is the old, old story of the middle path, that Way of Understanding which deviates in no wise from the spirit of Brotherhood even when it passes into and through regions of conflict. The Theosophist is ever a friend to his foe, a brother to his opponent, and is no less a fighter for that.

In these days, when emotions run so high and antagonisms are so sharp, when there is so great a danger of hatred begetting hatred, when righteousness is held to be so exclusive, and when to fight

seems, and perhaps is, so inevitable, it is all the more incumbent upon Theosophists, and especially upon those whose *dharma* it is to fight, to remember that they are fighting for brotherhood with their brethren against their brethren. Once this is remembered actively, the fight cannot last long and the victory will be for brotherhood and not for an opinion or for a party.

Theosophists need to study Theosophy as they have never studied the science before, for urgently do they need its truth in their fighting. Only as they fight in the spirit of Theosophy, deeply versed in the truths of the science, can they so fight that the fight shall soon be over, leaving neither victors nor vanquished but brethren.

Fraternally yours,

George S. Arundale

Printed and published by C. Subbarayudu,
at the Vasanta Press, Adyar, Madras, India